

7 N. 29. 10
Self-examination

REQUIRED

In every one, for the worthy receiving of the LORDS SUPPER

FIRST,

Delivered in a Sermon, preparatory to the Sacrament, in the Church of *Martines* in the Fields

Now published for the Inhabitants there, and for the publick good.

ALSO,

A short CATECHISM drawn out of the same, for the instruction of the meanest capacity.

By D. CADWIA

Lam. 3. 40.

Let us search, and trye our waies, and turn unto the Lord.



LONDON,

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to the Editor of the
London Standard

Dear Sir,
I have the pleasure to inform you that
the enclosed copy of the London Standard
has been forwarded to you.

I am, Sir, very respectfully,
Yours faithfully,
J. H. M. J. M.



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Yours faithfully,
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Yours faithfully,
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TO
The indifferent
READER.



All Ignorance is a fruit
of affected Knowledge,
so no Ignorance is more
dangerous then that of Religion, and
the necessary Principles thereof;
rendring all the Services of God
both unfruitfull to men, and unac-
ceptable to God. What good in-
tentions soever men may pretend,
Solomon hath told us, Without
knowledge the minde is not
good. And God himself hath said,
My people are destroyed for

The Epistle to

lack of knowledge, *Hos. 4. v. 6.* This Sermon was at first preached as a Preparatory to the Sacrament of the Lords Supper: without Affectation of any thing, but the Glory of God, and the Good of the Hearers. It is now, upon the request of divers, published in the same plainnesse it was preached; not because it containes any new Notions, which may not every where be found in books of this Subject; but because perhaps it will present the same Practicall Truths in a shorter view, and clearer method. The same Sermon is also changed into another shape, viz. into Catechisticall Questions and Answeres for the understanding of the simplest, and weakest memories. The use whereof

the READER.

of may be, by working a more distinct knowledge in them, of the principles of Religion, not onely to fit them to undergoe that Examination which is intended, and somewhere begun; but also to prepare them for the Receiving of the Sacrament it selfe; if they doe but bring their lives up to be sutable to their knowledge. And, I suppose, the labour will not be lost, which is bestowed upon either or both. The Sermon at large may serve to give light to the understanding of the Catechisme: and the Catechisme, well learned and meditated on, will strengthen Memory in the matters of the Sermon. My counsell (Reader) is, that thou wilt be pleased to read them often over, and compare them

The Epistle, &c.

together ; and let the Authour have
thy prayers, no further then they doe
thee good. So commending them
and thee to the blessing of God, I
rest,

Thine in the Lord,

D. C.

SELFE-



SELF-EXAMINATION

REQUIRED

For the worthy receiving of the
Lords Supper.

I CORINTH. II. 28.

*But let a man examine himselfe,
and so let him eat, &c.*

THe Apostle in this Chapter, goes about to reforme the Church of Corinth in some principall parts of Gods worship :

1. In prayer and prophesying, from the beginning, to the 17th verse.

2. In the Sacrament of the Lords Supper, from the 17th to the end of the Chapter.

In the latter of these, (whereof

A 4 our

1. The Scope
and summe of
the Chapter.

our Text is a part) the Church of *England* needs as much, if not more *reformation* than the Church of *Corinth*. And that is now the great *work* of our *Reformers*, and of the *Ministers* and *Officers* of each *Congregation*.

True it is, that the Apostle doth not here directly speak to the *Officers*, (*that* hee had done Chapt. 5.) but yet writing this to the *whole Church*; it is fairly collected, hee meant they should *reforme* these *Abuses*, though hee primarily aime at every ones *private reformation*. This that hee might the better *doe*,

1. Hee *discovers* their disorder, and blameable carriage in their *Communion*, from the 17th to the 23.

2. Hee *reduces* them to the first *Institution*, from the 23 to the 27,

3. Hee *declares* the danger of *unworthy receiving*, in the most part of the following verses

4. Hee

Self-preparation. 3

4. Hee prescribes the remedy, in the words of our Text : *But let a man examine, &c.*

In these words there are two ^{2. The parts} *Precepts*, or two *Duties* enjoyned : ^{of the Text.}

1. By way of *preparation*, Let a man examine himselfe.

2. By way of *participation*, and so let him eate of that bread, and drinke of that cup. As if hee had said, Let no man eate, or drinke, till hee have *examined* himself, and when hee hath *examined* himselfe, then let him not forbear, but let him eat of that bread, &c.

In the first of these, the *preparation*, the Apostle insinuates the cause of their *unpreparednesse* in receiving, to be the want of *self-examination*. If men did but *examine* themselves, either they would *prepare* themselves better, or out of the sense of their owne *present unworthinesse*, they would not *presume* to eate and drink, to *increase* their sins and condemnation.

The

3. The Ob-
servation.
Self-exami-
nation enlarg-
ed, by shew-
ing,

The point of *Observation* is plain-
ly this: that, *Self-examination* is a
necessarie Duty for *preparation* to the
worthy receiving of the Lords Supper.
Or, *Preparation* stands much in *Self-examination*. This that we may the
more clearely and profitably de-
monstrate, we shall proceed in this
method, viz. to shew you,

1. The *Necessity* of this duty in
the word of precept or command,
Let a man examine.

2. The *Matter* of this examina-
tion, in the word, *Himselfe.*

3. The *Manner* of the examina-
tion, in the sense of the word,
δοκιμαζέτω, *Let him trie*, search, ex-
amine.

4. The *Meanes* of preparation,
from the consideration of the end
of the Sacrament, which is the re-
membrance of the death of Jesus
Christ. Of these briefly and in or-
der.

1. The Ne-
cessity of it by
foure Argu-
ments.

1. The *Necessity* of *Self-exa-
mination*, appears by severall
confi-

considerations, expressed or insinuated by the Apostle in this very Chapter.

First, from the former verse, as it stands in relation to this: *Hee that eateth and drinketh unworthily, is guilty of the body and blood of the Lord; But let a man examine himself, and so let him eate, &c.* where the Apostle seemes to put the cause of *unworthy* receiving upon the want of *examination*; as if hee would say, If men would but duely *examine* themselves, they should finde so much matter of *humiliation*, that either they would not come, or come better prepared. So the Prophet, Lam. 3. 40. *Let us search, and try our waies, and turne unto the Lord.*

1. No preparation without it.

Secondly, from the excellency of the banquet it selfe: It's called the *supper of the Lord*, ver. 20. *the Lords body*, ver. 29. *the body and blood of the Lord*, ver. 27. And who is sufficiently prepared to *communicate* at this Table? When *Joseph* was to goe

2. The excellency of the banquet.

goe from the prison to the presence of *Pharaoh*, Gen. 41. v. 14. though they brought him *hastily* out of the dungeon, (as the Text hath it) yet hee had so much civility, and good manners, that *hee shaved himself, and changed his rayment*. How much greater *preparation* is requisite, when we are to come, not onely into the *presence*, but also to the *Table of the Ruler of the whole earth*; that is, to the *Table of the Lord*. Here, if ever, that counsell of *Solomon* is to be followed, *Prov. 23. 1. When thou sittest to eat with a Ruler, consider diligently what is set before thee: And put a knife to thy throat, if thou be a man given to appetite*. If thou be a man desirous to goe to the *Lords Supper*, consider diligently whither thou goest, and what is set before thee; even the *Lords body, the body and blood of the Lord* in a mystery, &c.

3. The Danger of unworthy receiving.

Thirdly, from the exceeding great *Danger* of unworthy receiving;

ving ; which the Apostle largely prosecutes to the end of the Chapter : The danger is ,

1. In the Greatnesse of the sinne of unworthy receiving, *ver. 27.* *Hee that shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord :* That is, hee is as well guilty of the death of Christ, (though not so much) as *Judas*, as the *Jewes*, as *Pilate* ; the reason is, because he profanes the Ordinance, and the Elements of his body and blood, and so commits a sinne, that caused the shedding of that blood. And this is so much the more dangerous, as it is a sin against that blood, that must redeem and save from sin, if ever we be saved. *Ye are redeemed by the precious blood of Christ, as of a Lamb without blemish, and without spot,* 1 Pet. 1. 19. And who, or what shall redeem him, that sins against that very blood that must redeem him ? The Apostle speakes of some, that tread

tread under foot the Son of God, and count the blood of the Testament as an unholy thing, Heb. 10. 29. He speaks it indeed of sinners of another kind, of Apostates; but it is Sacramentally applyable to unworthy Receivers. They doe, in a manner, tread under foot the Sonne of God, and count his blood as an unholy thing, who so unholily come to communicate of it, and profane the holy Sacrament thereof: consider that, how great a sin it is, to eat and drink unworthily, which makes a man guilty of the body and blood of the Lord: It is, besides, a taking of Gods Name in vaine, for which hee hath said, *Hee will not hold him guiltlesse*, that is, he will severely punish him, *that takes his Name in vaine*, Exod. 20.

It is a great sin to heare the word of God unpreparedly. Take heed to thy foot (saith Solomon, Ecclef. 5. 1.) when thou entrest into the house of God, and be more neere to heare, then to offer the Sacrifice of Fooles, for they know
not

not that they doe evill. If so much *circumspection* be requisite when we come to the *House* of God, how much more when wee come to the *Table* of the Lord? And if it be so great a sin to *profane the House*, how farre greater sinne is it to *pollute his Table*, yea the *body and blood* of the Lord? But the danger is further considerable.

2. In the *Greatnesse* of the *Judge-*
ment that attends upon this sin: The
Apostle is large in expression of it: *It is,*

2. In the
greatnesse of
the Judge-
ment: both,

1. *Temporall*, as *ver. 30.* Sicknes,
and weaknesse, and death: *For this*
cause many are weak, and sick among
you, and many sleep: that is, are dead.
Some Interpreters thinke, God
sent the pestilence amongst the
Corinthians for their *profanation* of
the Sacrament. Little doe men
think that their *unworthy receiving* is
the cause of so much *sicknesse, weak-*
nesse, death, in their cities, townes,
Families, persons. That *Ordinance*
which

1. *Temporall.*

which is in it owne nature, an *healing Ordinance*, is made to them an occasion of *sicknesse*: That which is for the strengthening and *life* of the soule, is made to them a *weakening* and killing ordinance of their bodies.

2. Spirituall,
and eternall.

2. Spirituall, and without repentance, eternall judgement followes upon the profanation of it, Ver. 29. *He that eateth and drinketh unworthily, eateth and drinketh his owne damnation, not discerning the Lords body.* What the Apostle speakes elsewhere of the *Ministry* of the Word, in regard of the effect of it, in those that are saved, and those that perish. *To the one we are the savour of death unto death, to the other the savour of life unto life,* 2 Cor. 2. 15, 16. is also true of this *Ordinance*: To some it is the *savour* of life unto life; to others, that receive it unworthily, it is the *savour* of death unto death: That which should be their *life*, is their *death*, both temporall

porall and eternall. As *wholsome food* in a foule stomack turnes to the nourishment of the disease, and hastens death, which in a sound and cleane stomack preserves life : Or, as the same *rain*, falling upon green *living* trees, or grasse, quickens them, upon *dead* ones, rots them ; so the same *Ordinances* of God, the *Word*, and *Sacraments*, are life and salvation to *worthy Receivers*, to the unworthy, *death* and *damnation*. Wee reade, *Numb. 5. 27, 28.* of the double *effect* of the water of *Jealousie* ; the woman suspected of *Incontinency*, that drank the water ; if she was *innocent*, became fruitfull after it, if *guilty*, it caused herto *swell, and rot, and to be accursed among her people*. The like effects (though men observe it not) have the *Ordinances* of God upon different Subjects ; they make them either *better* or *worse*, either more *fruitfull*, or more *corrupt*, and if *unworthy Recei-*
B *vers,*

vers, aggravate their sin and condemnation.

4. If wee examine not,
God will.

Fourthly, the *Necessity* of Self-examination appears from the consideration of the *certaine and terrible examination* of God, if we doe not examine our selves. So the Apostle intimates, *v. 31. If wee would judge our selves, wee should not be judged of the Lord*: But wee are judged and chastened of the Lord, because wee doe not judge and examine our selves. Heare what God threatens to such secure ones, *Zeph. I. v. 12. At that time I will search Jerusalem with lights, and visit the men that are settled on their dregges, and say in their hearts, The Lord will neither doe good, nor evill: Therefore their goods shall be spoyled, and their houses waste, &c.* A common judgement upon many families in this Kingdome at this day, perhaps for this sin of *profanation* of the Sacrament, amongst many others. It is

is a sad storie or parable of the man that came to the wedding without his wedding garment. He examined not himself, he escaped the examination of the Officers of the family, but not the Master's: The King himselfe came in to see his guests, and found there a man without his wedding garment, and said unto him, Friend, how camest thou in hither without thy wedding garment? And he was speechlesse: had not a word to say for himself, not so much as a prayer for pardon, the last refuge of a guilty person, as *Salvian* speaks. But heare on, and tremble: Then the King said unto the servants, Bind him hand and foot, and cast him into utter darknes, there shall be weeping, and gnashing of teeth, *Mat. 22. 12, 13.* What if God should come and speak those words to this or that particular unworthy receiver, that is, ignorant ones, impenitent ones, unbelieving ones, &c. Friend, how came you in, & Friend, how came you in hither, without

your *wedding garment*? Would not such a *Question* strike many *dumb*, and leave them full of *terror* and *horror*, lest hee should proceed to say the rest, *Take him, and bind him hand and foot, and cast him into utter darknesse, &c.* Upon all these considerations, the *Necessity* of *Selfe-examination* is evident, and may justly put men upon the next *Question*, Of what must a man examine.

*The matter
of Examination,
fourfold.*

2. The *Matter* of this *Examination* is implied, in the word, *Himselfe*. The *Apostle* doth not say, Let a man examine *another*, every man his *Neighbour*, then hee should have had *Examiners* enough. Not but that there are some who are *Stewards* of the *Mysteries* of *God*, whom it concernes to *examine* those that come to their *Lords Table*; lest they *Give holy things to dogs, and cast pearles before swine*. But the *Apostle* is not now speaking to them, but to every private *Christian*, whom it concernes to *examine himselfe*, not others:

others : and if he find *himselfe* worthily prepared (to acceptation, not to perfection) hee may come, and *eate and drink*, notwithstanding others *unworthinesse*. The Question therefore is, What the Apostle meanes by *himselfe* ? Surely, hee meanes it of his *Qualifications*, such as, in Gods account, render him *worthy*, or fit for the Sacrament. And as there are foure sorts of men *unworthy* communicants, viz. the *Ignorant*, the *Impenitent*, the *Unfaithfull*, and the *Uncharitable* : So there are foure *Qualifications*, which wee use to call *Sacramentall Graces*; which are required to a *worthy* receiver; and those are, 1. *Knowledge*. 2. *Repentance*. 3. *Faith*. 4. *Charity*; whereof hee must examine, and which hee must, in some measure, find in *himselfe*, or else hee cannot be *prepared* for the Sacrament. Of each of these briefly, and in order.

1. Of his *Knowledge*; the want whereof the Apostle insinuates to

1. *Know-
ledge, of four
beads:*

be one reason of *unworthy* receiving, ver. 29. *Not discerning the Lords body* : that is, being *Ignorant* of the nature of the Sacrament ; seeing and observing onely the outward *Elements* of bread and wine, not discerning spiritually the *body and blood* of the Lord, signified, and represented thereby. But this *knowledge* alone is not sufficient ; it extends further, to a *competent measure* of understanding of the chiefe principles of Christian Religion : For, *without knowledge, the mind is not good*, whatever men thinke of themselves. *Blind devotion* is no better service of God, no better accepted than a *blind* sacrifice of old, which was abominable. This *knowledge*, as with relation to this Sacrament, may be referred to these foure heads : The knowledge, 1. Of God. 2. Of a mans selfe. 3. Of *Jesus Christ*. 4. Of the *Sacrament*.

1. Of God, in

First, the *Knowledge* of God, not a confused knowledge, but *distinct*,
so

so farre as God hath revealed himself by his works and by his word: wherein hee hath discovered *two things* concerning himselfe: 1. His *Nature*, or essence. 2. His *Subsistences*, or persons in that essence.

1. His *Essence*, or Nature, what hee is, and how distinguished from all other things; and so hee hath declared himselfe to be, *A Spirit, invisible, immortall, eternall, infinite in all his Attributes of wisdom, power, holinesse, justice, mercy, and the rest.* A *Being* not to be conceived of, or comprehended by any *understanding*, but his *owne*. If wee make any shape or *resemblance* of God, so much as in our minds, or imaginations, wee make an *Idoll* of God in our owne braines, and worship our own fancies. As hee that conceives the *Sea* to have no bounds or bottome, (it's *Chrysostomes* observation somewhere) conceives better of it, then hee that *imagines* it like the narrow, shallow *river* that runs by

1. His essence
or natures.

his doore : So the best way to conceive of God, is, to conceive of him as *Incomprehensible*, and to lose our selves and thoughts in that boundlesse, and bottomelesse *Ocean of Being* : And this is the exceeding excellence of our God, that he is not onely able to *doe exceeding abundantly*, but also that hee is in his *Bein^r* exceeding, *exceeding abundantly* above all that wee are able to *think or imagine*.

2. His Subsistences, or persons.

2. His *Subsistences*, or the persons in that essence, are as farre above our apprehensions, as the essence it selfe. How there should be but One, and yet three : Three, and yet but One, *viz.* Three *Persons*, or *Subsistences*, and yet but *one God*. That hee is so, wee have evident Scripture, 1 *Iohn* 5. 7. *There are three that beare witnesse in heaven, the Father, the Word, and the holy Ghost, and these three, &c. are One* : But how this can be, wee cannot comprehend ; God the *Father*, God the *Son*,

Son, and God the *holy Ghost*, and yet not *three*, but *one* God; all coeternall, and coequall. This is a great *Mysterie*, to be beleaved, and adored, not to be enquired after any further, than God himselfe hath gone before us; which while some have gone about to measure by the line of *Reason*, they have lost themselves, and denyed plaine *Affirmations* of Scripture. As hee that will venture to *know* the Sun by *gazing* too much upon it, loses the sight of his eyes, and is blinded with the greatnesse of that *light*, whereby others see. But no more of that.

2. The *Knowledge of himselfe*: It ^{2. Of a mans} was a word beseeming a better *O. selfe*.
racle, then that of *Apollo*, Γινώθι σεαυτόν.
Know thy selfe: and a precept it is that concernes all men, who if they would study themselves *more*, and others *lesse*, would soon learn to be *wiser* then they are. It may very well seem a *wonder*, that men should know almost all other things, and yet

yet be very *strangers* at home. But to the point: This *knowledge* of a mans *selfe*, respects him as considerable in a three-fold *state* and condition; (in this life, beside a *fourth* of *glory*) In the state, 1. Of *Creation*. 2. Of *Corruption*. 3. Of *Grace*: All which are very *requisite* to be knowne of him that would *approach* the Lords Table.

1. In the state
of Creation.

1. In the state of *Creation*, that seeing what he once was, and comparing it with what hee now is, he may bewail that great alteration in his *Nature* and condition. In his first estate, man was created after the *Image* of God; which consisted in *knowledge*, *righteousnesse*, and *true holinesse*, and was *possessour* of the *favour* of God, and all *good* things, which might make him *happy*. Hee had a cleere and exquisite *understanding*, his *will* was holy, his *affections* all well ordered: In a word, he was an *earthly Angell*, or an *heavenly man*, (as *Chrysostome* speaks of *Paul*)

Paul) The favourite of God, the Lord of all the creatures, &c.

2. In the state of Corruption: ^{2. Of Corruption: his} *Hec quantum mutatus ab illo!* What a vast difference, what a strange alteration between himselfe created, and himselfe corrupted? Hee that had seen Adam in the morning gloriously holy and happie, and ere evening dishonourably unholy and unhappy, would scarce have taken him for the same man. Man being in honour, and losing his understanding, and his holinesse too, is become, not like, but worse than the beasts that perish. And that in two particulars:

1. In his unholinesse, and sinfulness. ^{1. Sinfulness.} not onely in that hee stands guilty of that first sin, as being in Adams loynes, (who was a publick person) when hee did eat the forbidden fruit, but also in respect of his owne sinfulness; both Originall, which is the depravation and corruption of his whole nature, and also

also *Actuall* finnes, which are the cursed fruits of that *Originall* venome, which would break out into any, into all kinds of *Rebellion*, were it not restrained by the preventing grace of God : who finds not, that *searches* himself, what *blindnesse* and *darknesse* there is upon his minde, what *weaknes* in his memorie, what *peruersnesse* in his judgement, what *stubbornnesse* in his will, what *distemper* in his affections, what a *sinck* of sin is in his heart, what an innumerable *swarme* of transgressions break out from thence, in his life, in thoughts, in words, in actions : hee that examines *himself*, shall find all this, and hee that finds and feeles all this, will surely be out of love with himselfe, and abhorre himselfe in dust and ashes : Thus in his *sinfulnesse*.

2. *Misery.*

2. In his present *unhappinesse* and *miserie*, by reason of that *sinfulnesse*. All evils are flowne out of the basket, all the judgements of Gods

Gods *store-house* of vengeance are let loose upon man, in this condition, to hunt him to eternall destruction. All the curses *written*, and not written, are the due desert of every sinner, of every sin; plagues and curses in this life, death corporall, spirituall, and eternall, in the other world; are the wages of every sin. Good Lord! how many *thousand damnations* does man deserve for his so many thousand sins? He that knowes not this of *himself*, knowes nothing: he that knowes it, cannot but crie out, *O miserable man that I am, who shall deliver me from this death? Men, and Brethren, what shall I doe to be saved?* This knowledge of a mans selfe is so much the more *necessary*, because, till a man knowes this *distinctly*, feelingly, experimentally, hee never looks after the means of *Recovery*, he never knowes what need he hath of *Iesus Christ*, and never can finde the benefit, or comfort of the Sacrament. In a word,

word, no man can passe from the state of *Nature*, into the state of *Grace*, who doth not first know himselfe thus *sinfull*, thus *miserable* in the state of *Corruption*: And yet he that would be a good communicant, must examine himselfe of that also, namely, of the *third state*: which is,

3. *Of Grace.* 3. In the state of *Grace*: *Examine your selves, try your selves, prove your selves, whether you be in the faith or no: Know you not that Iesus Christ is in you, except yee be reprobates? 2 Cor. 13.5.* This Sacrament is for such onely as are in the state of *Grace*: It presupposes *Grace* in the receiver, being an *Ordinance* not to *begin* grace where it is not, but to *confirm* grace, where it is already. Now how a man may know himselfe to be in the state of *Grace*, and how hee may try the truth of his graces, *Repentance*, *Faith*, *Charity*, shall be discovered hereafter, when wee have done with the first grace of

of Knowledge. Two things are dispatched, The knowledge of God, and of *himselfe*; wee are now to proceed to the next.

Thirdly, the knowledge of *Jesus Christ*, who is the onely *meanes* to recover us out of the state of *Corruption*, and to bring us into the state of *Grace*, to *renew* us to that glorious state of *Holinesse*, and *Happinesse*, which wee had in our first *creation*, by degrees till hee bring us to perfect *holinesse*, and *happinesse* in *Glory*. Concerning the knowledge of *Jesus Christ*, we shall discover what is requisite and competent in three particulars:

3. Of *Jesus Christ*: and that,

1. In his *Natures*, the *Divine*, and *humane* nature; *Jesus Christ* was *God* and *man*, in one person: otherwise hee had not been a sufficient Saviour for us men; which appears upon this double ground:

1. In his *Natures*, *God* and *Man*.

1. *God* and *Man* were, *q.d.* *faln* out, and at infinite distance, not onely as the *Creator*, and a *creature*, which

and why?

which difference was before the *fall* : but also as an *holy* God, and an *unholy* man. Now no fitter person, to make a *Mediatour* betwixt God and man, than hee that is *both* God and man. As when two *friends* are fallen out, a third man, who is *indifferently* a friend to both, is the fittest to reconcile them, by his *Interest* in both : Jesus Christ is a friend to God, as God, and to man, as man, and so a fit *Mediatour* between them: *There is one Mediatour between God and man, the (God-) man Christ Jesus,* 1 Tim. 2. 5.

2. Hee that must be our *Mediatour*, must both *die*, and *satisfie* : But had hee been onely *God*, hee could not have *died*; had hee been onely *Man*, he could not have *satisfied* the Justice of God infinitely offended: Therefore that he might die in the *same nature* that sinned, and *satisfie Justice* by dying, hee must be, and so hee was both *God* and *man*. And thereupon hee is a *perfect, complete Mediatour*.

mediatour, able to *save* to the uttermost, all that come to God by him, *Heb. 7. 25.* Thus in his Natures.

2. In his *offices*, intimated in the word, *Christ*; which signifies, *a-^{2. In his} offices.* *nointed*. There were three sorts of men *anointed* in the old Testament, *Priests, Prophets, and Kings*; and all were types of *Christ*, who *was anointed with oyle of gladnesse above his fellowes*, *Psal. 45. 7.* even in this respect, because all these offices met upon *him*, which never was done in any other. Some were *Priests*, and *Prophets*, so was *Samuel*: some a *Priest*, and a *King*, so was *Melchisedeck*: some a *Prophet*, and a *King*, so was *David*. But none but *Christ* was *Priest, Prophet, and King*. Divines do use to give some reason of *Congruity*, if not *necessity*, of this conjunction of the three offices, with respect to us. There are *three great miseries* lie upon us, to be succoured and supplied by these three Offices; 1. *Guiltinesse*, and for that

wee need a *Priest*, to propitiate for us. 2. *Ignorance*, and for that wee need a *Prophet* to instruct us. 3. *Impotence* or weakenesse, and for that we need a *King*, to defend and protect us. But see them asunder very briefly :

1. As *Priest*.

1. His *Priestly* office, typified by the *Priests* of the old Law, whose *Office* was to do two things for the people : 1. To offer *sacrifice* for them. 2. To make *Supplications* and *prayers* for them: The *Priestly* office of *Christ*, is imployed in the same performances : For,

1. To offer
himselfe as a
sacrifice.

1. Hee offered a *sacrifice* for his people when he was upon the earth, and that was *himselfe*, Heb. 10. 10, 12. once for all ; hee was both *Priest* and *sacrifice*, and *Altar*, and all : *Christ*, our *Passover*, is sacrific'd for us, 1 Cor. 5. 7. and with that one *sacrifice*, he hath consecrated for ever, them that are sanctified, Heb.

2. To make
intercession
for men. 10. 14.

2. He also made *supplications* for his

for his people, partly when he was on
 ee earth, *Joh. 17. 9.* and principally
 m- now in heaven, he sits at the right
 hat hand of God, and makes intercession for
 ro- us, *Rom. 8. 34.* And he is able to save
 ery to the uttermost those that come to God
 by him, seeing he ever liveth to make
 by intercession for them, *Heb. 7. 25.* not
 ole that Christ doth now pray to his
 the Father, as we do, or as he did, when
 for he was on earth, but that partly he
 nd presents himselfe as crucified for us
 stly to his Father; appearing in heaven
 the (as an *Advocate*) for us as the Apo-
 his stle spcaks; partly in that he pre-
 the sents our prayers to his Father, and
 eb. makes them accepted, by the sweet
 was odour of his merits, *Rev. 8. 3.*

2. His *Prophetical* Office; typ- 2. As Pri-
 ar, fied also by the *Prophets* of old; and p^{phet} to teach.
 sa- fore-prophefied by *Moses*, *A Prophet*
 ith shall the Lord your God raise up unto
 ted you, like unto me him shall you heare.
 eb. *Deut. 18. 15.* Applied to *Christ*,
 for — *Acts 3. 22, 23.* Now the office
 his of a *Prophet* was to reveale the will

of God, and to teach and instruct the people. This *Jesus Christ* our *Prophet* did when he was on earth, when he preached to the people, and doth it still partly *outwardly*, by the ministry of the Word, and partly *inwardly*, by his Spirit; which is a promise to those of the new covenant, *they shall be all taught of God.*

1. *Outwardly*

2. *Inwardly*

3. *As King.*

3. His *Kingly* office, typified by those *Kings* of *Judah*: especially by *David*, and therefore he is called *David*, *Hos. 3. 5.* and by *Melchisedeck*, who was *Priest* of the most high God, and *King* of *Salem*, that is, of Peace, and as his name imports, *King* of Righteousnesse. This office of his hath also two parts:—1. To

1. *To rule.*

2. *To defend.*

rule and governe us by the *Scepter* of his word and Spirit, to *defend* and protect us from our Potent enemies; our owne *flesh* and corruption, the *World* and the *Devill*. To conclude this *second* consideration, concerning the *Offices* of Christ. As these three offices meet all in *Him*,
(which

(which never met in any other man) so they must all be *embraced* by us; we must take him as *Priest*, *Prophet*, and *King*, joyntly and together, or we take him not aright. There is no man but would have him for his *Priest*, to *satisfie* for his sin, and to make *intercession* for him in times of trouble; but few there are that like to take him as their *Prophet*, to be taught by him, & yet fewer that will take him for their *King*: They would all be *saved* by him, as *Jesus*, when they come to die, but will not while they live, be *ruled* by him as *Christ*, anointed *King*. But let all men know this, They that refuse to have him *rule* them as a *King*, shall never have him to *save* them as a *Priest*. Take either all his *Offices* together, or none. Consider him,

3. In his *Sufferings*, (and that we goe to the Sacrament to *remember*). 3. In his sufferings.
As hee by his *active* obedience fulfilled all righteousness, *keeping* the

Law for us, *That the righteousness of the Law might be fulfilled in us, Rom.8.4.* So by his passive obedience hee satisfied the Justice of God, enduring those sorrowes, and sufferings which were due to us, and without him, had everlastingly fallen upon us. *Hee was* (sayes the Prophet) *a man of sorrowes, Isai. 53.3.* Himselfe said, *My soul is very sorrowfull, even unto the death, Matth.26.37,38.* *Hee began* (sayes the text) *to waxe sorrowfull, and to be grievously troubled.* Such a measure of sorrow, as made him sweat like drops of blood, trickling downe to the ground, Luke 22.44. Being in an agonie, he prayed more earnestly: Three times hee prayed the same prayer, *Father, if thou wilt, take this cup from me:* And upon the Crosse he cried with a loud voice, *My God, my God, why hast thou forsaken mee?* And all this for us, for our sins, and can we doe lesse than remember these sorrowes? Sure wee ought to know,
both

both what our finnes *deserved*, and what he *suffered* for them; or wee cannot be *worthy* receivers of the Lords Supper. There remaines,

Fourthly, the knowledge of the ⁴ *Of the Sa-*
Sacrament, whereof wee are parta-^{crament}, its
kers; concerning which, there are
three things considerable:

1. The *nature* of a Sacrament in ^{1.} *Nature.*
generall; which is, *To be a signe and*
seale of the Covenant of Grace. Now
that Covenant of Grace is briefly
summed up in those words, *I will be*
their God, and they shall be my people:
This is not only *signified*, but *sealed*
in both the *Sacraments* to beleivers,
by the *blood* of Christ; that by two
immutable things, *Gods Covenant*,
and his *seale*, wee might have a
ground of strong consolation.

2. The *parts* of a Sacrament, ^{2.} *Parts.*
which are two: The *outward* visible
signe, and the *inward* and invisible
grace: The *Bread* signifying the
Body, and the *Wine* the *Blood* of
Christ: The *Breaking* of the bread,

the *breaking* of Christs body, and the *pouring* out of the wine, the *shedding* of Christs blood : And so there is a *visible representation* of Christ *crucified* before our eyes, to put us in *remembrance* of his death.

3. *End.*

3. The *end* and use of it, is partly to *strengthen* and confirme our graces, but chiefly, for a *Remembrance of Christs death* : Doe this, as oft as yee doe it, in *remembrance* of me. In this Service, three things are to be remembred by us : 1. The bitter *sorrowes* which hee suffered. 2. His excellent *merits*, and the benefits thereof. 3. His infinite *love*, in laying downe his life, and *shedding* his *precious blood* for us, which how they will availe to our *preparation* and worthy receiving shall hereafter be considered. And thus I have finished my discourse of the *first Sacramentall Grace*, that is, *Knowledge* ; and having been large therein, I shall be *briefer* in the rest. A man must examine himselfe,

2. Of

2. Of his *Repentance* : And the true knowledge of the particulars afore specified, will much promote this, especially the knowledge of *himselfe*, so sinfull and miserable as hee is discovered to be. Now *Repentance*, if it be true, consists of these two parts :

1. Godly sorrow.

1. A Godly sorrow for sin past, arising from the consideration of God *offended*: This is often to be done, but especially before wee go to the Sacrament. The *Passover* of old was to be eaten with *sowre* and *bitter* herbs, *Ex. 12. 8*. The *Lamb* was a type of J. Christ, called our *Passover*; the *bitter herbs* a type of his bitter sorrowes, and the bitter *tast* thereof, a type of our godly sorrow, for those sins that crucified him: *They shall look upon him whom they have pierced, and mourne for him, &c. Zech. 12. 10.*

2. Repentance : in two parts ;

2. A serious resolution against, and hatred of sin for the time to come, with a through endeavour of *Amendment* : Both these, (sorrow for sin past, and amendment for time to

2. Amendment of life.

to come) are necessarie parts of *Repentance* ; and, without both, *Repentance* is unsound. Neither *sorrow* for sin without *amendment*, nor *for-saking* of sin, without a *godly sorrow*, are sufficient. The Scripture sometimes speakes of one, sometimes of the other alone ; but then each includes both : Sometime wee are bidden to *weep and mourne*, sometime commanded to *amend* our lives, sometime both are included in the word, *Repentance* : See them together, 2 Cor. 7. 10. *Godly sorrow causes Repentance, never to be repented of* ; where *Repentance* is put for *Reformation* of life : which is but one part of *Repentance*, in proper speech. *Let the wicked forsake his wayes, and the unrighteous his own imaginations, and returne unto the Lord, and hee will have mercy upon him, &c.* Isaiah 55. ver. 7.

3. Faith,
which is,

3. Of his *Faith* : This is a grace necessary in every service, as without which it is *impossible to please God* ; but especially at the *Sacrament*,

ment, to evidence things not seen,
to discern the Lords body and
blood, in the outward Elements.

Faith is the *hand* of the soule, to re- ^{1. The hand}
ceive Christ : *As many as received* ^{of the soul.}

him, to them gave hee power to be the

Sons of God, Fohn 1.12. What is it
to receive Christ ? that's expound-
ed in the next words, namely, *to*

them that beleeve in his Name. With-
out Faith, without an *hand*, and
what should such a man doe at a

Feast ? Faith is more, it is the *mouth* ^{2. The mouth}
of the soul, *to eat his flesh, and drink*

his blood, Fohn 6.53. What is it to
eat his flesh, and drink his blood ?

to beleeve in him, *ver.35.* Without
Faith, without a *mouth*, and what

should such a man doe at a *Feast ?*
Faith is yet more, it is the *stomack* ^{3. The sto-}

of the soule, *to feed upon, and di-* ^{mark.}
gest this spirituall food, and to send

it into all parts of the soule, to

strengthen every grace, and to con-

veygh quickning and life into every
part of the New Man. So the Apo-
stle,

stle, *I live, yet not I, but Christ lives in mee, Gal. 2. 20.* A Christian is said to live by his faith; that is, upon Christ apprehended, eaten, digested, by his faith. Faith then is the *stomack* of the soule; without faith, without a *stomack*, and what should such a man doe at a *Feast*? There is therefore great necessity to examine *himself* of his Faith. And next,

4. Love.

4. Of his Love, and charity: And no marvell, for this *Sacrament* is a very *Love-feast*: They had their *Agapes*, their *Feasts of Charity*, as *Jude v. 12.* which were usuall after the *Sacrament*: *Feasts* to testifie their *brotherly Love*, and to relieve the poore. The *Sacrament* is nothing but a *Feast of Love*: here is the *Love* of God the *Father* manifested in *giving* of his Son; the *Love* of God the *Son*, in *giving* of *himselfe*; the *Communion* of the *holy Ghost*; and the *Communion* of *Saints*, full of expressions of *Love*; and what should a man out of *charity* doe

doe at such a *Love-feast* ? Here is great use of *Love* : 1. To God the ^{1. To God.} *Father* for his great *Love* in giving of his *Son*. 2. To God the *Son*, for ^{2. To Christ.} his great *Love* in giving of *himselfe*. 3. To *Men*, If God so loved us, wee ^{3. To Men, even} ought to love one another ; is a strong and reasonable consequence : Yea, even our *enemies*, for God and *Christ* ^{Enemies.} loved us, when wee were *enemies* ; much more should wee love our *enemies*, and expresse it by *Giving*, if they want, and *Forgiving*, if they have wronged us, *Even as God*, for *Christs sake*, forgiveth us, *Eph. 4. 32.* And now we have done with the *Matter* of his examination ; and now proceed to,

3. The *Manner* of examination, ^{3. The Manner of Examination.} which is implied in the word, *Δοκιμαζέτω*, Let him make a search, or scrutinie : And as there were foure severall *Graces* to be tryed and examined ; so the word, having relation to foure severall *professions*, will discover a foure-fold way or manner

manner of examination futable to
thoses *Graces*.

1. As *Schoolmasters* try and examine scholars by *Rules* of their Art, by *interrogating*, and asking Questions: Thus wee may try our *Knowledge* in Religion, and the principles thereof, by *Rules* of Scripture, and formes of *Catechismes*, containing the discovery of the *Heads* of the Christian Faith, concerning *God*, our *selves*, *Christ*, and the *Sacrament*.

2. As *Judges* or *Justices* try and examine *Delinquents*, and that by *Statutes* and *Lawes* of the land, and so *acquitt* or *condemne*. Thus wee may try our *Repentance*, by comparing our *hearts* and *lives* with the *Law* of *God*, in the ten *Commandements*. *Let every man* (sayes *Austine*) *ascend the Tribunall of his owne conscience*; *let him arraign, convince, and condemne himselfe, by the Law of God, that hee may be acquitted of God*. If wee would *judge and condemne*

our

our selves, wee should not be judged or condemned of the Lord. And upon examination of our *guiltinesse*, according to the *proportion* of our sinnes, so let our sorrow be. Peter, upon examination of the aggravations of his sin, *went out and wept bitterly*.

3. As *Goldsmiths*, who try their silver & gold by weight, and *touchstone*: Thus wee may try our *Faith*. The Apostle speaks of *the tryall of our faith, more precious then gold that perisheth*, 1 Pet. 1. 7. (*δοκιμασιον τῆς πίστεως*) Jam. 1. ver. 3. The very Tryall of it is more precious than gold; What is the *Faith* it selfe? *precious Faith*, 2 Pet. 1. 1. if tryed it be found true and sound. Try it by the *touch*, whether it be *living* or dead Faith; *Faith without workes is dead*, Jam. 2. ver. 20. That's true Faith that works by Love, Galat. 5. 6. Try it by the weight, by the quantity; O ye of little Faith: O woman, great is thy Faith: by the growth and encrease of it:
Weak

Weak Faith may be true, but true Faith is ever a growing Faith.

4. As *Physitians* trye their Patients Constitution and Temper of body, by the *Tongue*, or by the *Pulse*; Thus trye our *Love* to God by the *Tongue*, if it will *Speake* for God, for his *Cause*, to his *Praise*. Wee have read of one born *Dumbe*, yet when he saw his Father in *danger*, *Love* forced speech from him: If we can heare our *Father* in heaven blasphemed, and our *tongues* doe not sparkle with *zeale* for him, how dwells the *Love* of God in us? Try againe our *love* to *men* by the *pulse*; how doth our *heart* beat in *pity* and *compassion* towards the *poore* and *distressed*? If *any man* have this *worlds* goods, and sees his brother in need, and *shuts up*, or *lockes up* (κλείει τὰ σπλάγχνα) his bowels towards him, how dwells the *Love* of God (or man) in him? 1 John 3.17. *Love* in the *pulse*, in the *hand*, is better than in the *tongue*: Let us not love in word, neither

neither in tongue (onely) but in deed and in truth, ver. 18. And St. Iames excellently discovers the Charity of some to be counterfeited by this; If a Brother or Sister be naked and destitute of daily food, and one of you say unto them; Depart in peace, warme your selves, and fill your bellies, yet give them not those things which are needfull for the body, what profiteth it? Given so Love (aswell as Faith) if it have no works is dead, Jam. 2. 15, 16, 17. And thus much briefly of the Manner of examination; there remaines only one thing more.

4. The Meanes of making this examination effectually for our Preparation to the Sacrament; and that is by a sad and serious consideration of the principall End of going thither, which is the remembrance of the death of Iesus Christ: There are, as was said, three things principally to be Remembred in the Death of Christ: 1. His bitter sorrowes. 2. His great merit. 3. His infinite, un-
D speakeable,

4. The means to work in us.

By the Remembrance of the Death of Christ.

speakeable, unconceivable Love : there are, as was said , three Graces especially to be stirred up, for our Preparation; Repentance, Faith, Love, (Knowledge is now presupposed), and these may be wrought upon, by that *Threefold* consideration of the death of Christ. We sever them.

1. The remembrance of his bitter Sorrowes, will strongly worke upon our Repentance, in both the parts of it : as,

1. Repen-
tance in both
the Parts.

1. The first Part of repentance is Godly sorrow; what can more effectually work upon this, in us, than the Bitter sorrowes that Iesus Christ suffered for us and for our sinnes ? That place is excellent for this purpose, Zech. 12. 10. They shall look upon him whom they (wee) have pierced, and shall mourne for him, as one that mourneth for his onely begotten Sonne: and be in bitterness for him, as one is in bitterness for his first-born. If a man see an Innocent put to death and that cruelly, it would move pity

pity and compassion for him: But if this innocent should be put to death for him, for his sake, to free him from death, how much more would hee be affected? Raise the meditation a little higher; Suppose a man should accidentally, or otherwise, kill his dearest friend on earth, would not the very remembrance of this unkindnesse, force sighes from his heart, and teares from his eyes? This is our case; we, we, kil'd Jesus Christ, our best friend, we crucified the Lord of glory: Our sins, not Pilate, not the Iewes, not the Souldiers, but our sinnes, crucified him: Hee was wounded for our transgressions, hee was broken for our iniquities, Isa. 53.v.5. Shall not we mourn for him, that bled for us? They say the Crocodile when hee hath killed a man, stands over him, and weepes. If wee be not worse, and more unnaturall than beasts, the sad and serious meditation of the death, and sorrows of Jesus Christ, will cause us

to *mourne* for those sins that helped to *crucifie* him, &c.

2. The second part of *Repentance* is, *amendment of life*, by hating and forsaking those sins; What can more *powerfully* work this *resolution* in us, then the same *meditation* of the death of Jesus Christ, and those *bitter sorrowes* which our sinnes cost him? Every sin that we commit so *wretchedly*, so *carelessly*, cost the price of the *precious blood* of Christ; and those *pleasures* of sinne in us, brought on him those *bitter sorrowes* and sufferings: *Shall we sinne because grace abounds?* Shall we *sin* because his *sorrowes* abounded? Shall we suffer those sins *to live*, that caused him *to dye*? Shall a childe love the *traytor* that killed his *father*? Shall not we *hate* and *abhorre* those sins that *procured* the death of Jesus Christ? *Certum est*, &c. sayes one, *It is a certaine truth, sin cannot raigne in that soule, that carries about with it the meditation of the death and bitter sorrowes*

sorrowes of Iesus Christ.

2. The Remembrance of the death ^{2. Faith.}
of Iesus Christ, with respect to
the great *merit* of that death, will
exceedingly *stir* up and strengthen
our *faith*: when a man shall seri-
ously set himselfe to *repent* of his
sins, the *multitude*; the *magnitude*,
pressed on by *Satan*, will hazzard
the driving him to *despaire*, to be
swallowed up of too much sorrow
and heavinesse, as the incestuous
person was neer to be. Wherewith-
all now shall a poor soul support it
selfe, and strengthen his faith? On-
ly by the *remembrance of the death of*
Iesus Christ: Of Iesus Christ, (I say)
who was, the *Son of God*, *God and*
man, *God-man*, in one person; *Christ*
anointed, *Priest*, *Prophet*, *King*, able
to save to the *utmost* all that come
to God by him: One that hath ful-
ly *satisfied* the *Iustice* of God for all
his sins; were they as *numerous* as
the sand, or as *ponderous* as a moun-
tain: why should not a penitent sin-

ner then beleeeve free pardon from God, upon so great merit of Jesus Christ? It is not a *beast*, (as of old) not a *man*, not an *Angel* that dyed; but it's *Christ* that is dead; poore soul, it's *Christ* that is dead, God and man, God-man: See how *emphatically* the Apostle presses this for the *strengthening* of Faith: *Who shall lay any thing to the charge of Gods Chosen? It is God that justifies: Who shall condemn? It is Christ that is dead, (mark that well) It is Christ that is dead, or rather, that is risen again, &c. Rom. 8. 34.* Who, or what shall *condemne*? It is *Christ* that is dead; stay there, poor soul; stay thy *sinking* soul there, and be not *faithless*, but faithfull; and cry with *Thomas, My Lord, and my God!* Who shall separate us from the Love of Christ? What should separate us from the meditation and remembrance of the death of Christ? See but to what an height of *Faith* and confidence the Apostle was risen, upon this *medi-*
tation;

tion; I am perswaded, that neither death, nor life, &c. nor any other creature, shalbe able to separate us from the love of God, which is in Christ Iesus our Lord; who was delivered to death for our sinnes, and rose again for our justification, Rom. 4. ult.

3. The remembrance of the love ^{3. Love.} of Christ, shewed in his death, is the best incentive to inflame our love to him again: Love, we say, is the load-stone of love. If we cannot love him *First*, we cannot chuse but love him *Second*: wee love him, because hee loves us. See how the Apostle, amplifies the Love of Christ, upon this particular consideration of his Death, Rom. 5. v. 6. Christ, when wee were yet of no strength, at his time, died for the ungodly. Doubtlesse, one would scarce die for a righteous man; but yet for a good man, it may be one will dare to dye: But God (and Christ) setteth out his love towards us, that while we were yet sinners, Christ dyed for us. And our Saviour himselfe hath said

D 4 it,

it, Greater love than this, hath no man, (mark that, no man) than to lay down his life for his friend, Ioh. 15. 13. True, Lord *Jesus*, (sayes devout Bernard) but thou hadst greater love, for thou laydst down thy life for thine enemies. Surely the meditation of this Love, if we be not frozen or dead, will enkindle our love to him again; It will also inflame our love to God, who *So loved* (mark that, *So loved*) the world, that he gave his only begotten Son, that whosoever beleeveth in him, might not perish, but have everlasting life. And is not that a strong enforcement of love to men which S. *John* hath? Beloved, if God, (if Christ) so loved us, we ought to love one another, 1 Joh. 4. 11. If God and Christ so loved us when we were enemies, ought not we to love our enemies? If Christ dyed for us his enemies, should not we forgive our enemies? If God for Christs sake forgive us 10000. talents, ought not we to forgive our brother an 100. pence?

pence? Thus we may argue and reason up our *graces Sacramentall*; *Repentance, Faith, and Love*, by the serious *Remembrance* of the Death of Christ: and by all these, further our *preparation* for the *Sacrament* of the Lords Supper.

And now for a conclusion of all, *The conclusion.*
if any man shall say, Upon my *examination*, I finde my *Sacramentall* *graces* to be very *small* and *weake*, what shall I doe? shall I venture to come? I answer, Yes: though they be *weak*, if true, come; yea, therefore *come*, because they are *weake*. This Ordinance is (not for converting, it presupposeth *Grace*, but) for *strengthening* of weak *Graces*: And to *refuse* it upon that notion, is as if a man should say, I am *faint* and *weak*, and therefore I will not *eat*. In a word, the text not only *warrants*, but encourages and invites, yea *commands* such to come, as have thus examined themselves: Let no man come before he have *examined*,
and

The Catechisme.

and when he hath *examined* himselfe, let him come : Let a man *examine* himself, and so let him eat of that bread, and drink of that cup.



The summe of the Sermon in a short Catechisme.

Question.

WHat is the principall end of the Lords Supper?

Ans. A thankfull *remembrance* of the death of Jesus Christ.

Q. What ought a man to doe to *prepare* himselfe for that Sacrament?

A. To *examine* himselfe.

Q. Why ought a man to examine himselfe?

A. For these *four* reasons, especially,
1. Because want of *examination* is the cause of the want of *preparation*. 2. Because it is the *Table of the Lord*, and the food is, spiritually, the *body* and *bloud* of Christ. 3. The great *danger* of unworthy receiving; which is, 1. That it makes a man *guilty* of the death of Christ. 2. That it makes a man *eat judgement* to himselfe, both temporall and
and

and eternall. 4. If we doe not *examine* and judge our selves, God will.

Q. Of how *many things* ought a man to examine himselfe?

A. Of foure especially: 1. Of his *knowledge*. 2. Of his *repentance*. 3. Of his *faith*. 4. Of his *love*, or *charity*.

Q. What *knowledge* is required?

A. The knowledge of, 1. *God*. 2. A *mans selfe*. 3. *Christ*. 4. The *Sacrament*.

Q. What knowledge of *God* is required?

A. He must know *God* in his *essence*, and in the *persons* or *subsistences*.

Q. What is *God* in his *nature* or *essence*?

A. *God* is a *Spirit*, eternall, infinite in power, wisdom, justice, mercy, and all his attributes.

Q. How many *Persons* are there?

A. Three: the *Father*, the *Son*, and the *Holy Ghost*; all but *one God*, and coequall.

Q. In how many *states* or conditions is mankind considerable?

A. In foure. 1. The state of *creation*. 2. The state of *corruption*. 3. The state of *grace*. 4. The state of *glory*.

Q. How was man *created* at first?

A. In the *Image* of *God*, and very *happy*.

Q. Wherein did that *Image* of *God* consist?

A. In *knowledge*, *righteousnesse*, and *holinesse*.

Q. What was his *happinesse*?

A. He was in *favour* with *God*, and had all *good things*

things to make him happy.

Q. What is man in the state of *corruption*?

A. Very *sinfull*, and very *miserable*.

Q. How came man to be so?

A. By the *fall* of *Adam*.

Q. What was *Adams* fall?

A. In *transgressing* the command of God, by eating the forbidden fruit.

Q. What is *sinne*?

A. It is the *transgression* or breach of the Law of God.

Q. How many *kinds* of sin are there?

A. Two: *Originall* and *Actuall*.

Q. How comes *Adams* first *sin* to be ours?

A. We were all in him when he sinned, as in a *common-root*, and a *publick person*, who stood or fell for us all.

Q. What is *originall sin*?

A. It is the *totall corruption* of our nature, which makes us prone to all kind of evill, and incapable of any good.

Q. How is that *corruption* conveyed to us?

A. By *propagation* from our next parents.

Q. What is the *state* of man by sin?

A. All kind of *miseries*, corporall, spirituall, and eternall *are due unto him*.

Q. What *meanes* then are there to get out of this *curst condition*?

A. None, but *Jesus Christ*, who brings us into the state of *grace*.

Q. What

Q. What is *Jesus Christ* ?

A. He is the great *Mediatour* between God and men.

Q. What *Natures* had *Jesus Christ* ?

A. Two : the *Divine* nature, and the *Humane*, perfect God, and perfect man in one person.

Q. Why must *Jesus Christ* be both God and man, to be our *Mediatour* ?

A. Because God could not *die*, and man could not *satisfie* divine Justice.

Q. Why could not a *creature* satisfie ?

A. Because *divine Justice* is infinitely offended by the least sin, and every creature is finite.

Q. What *Offices* had *Jesus Christ* ?

A. He was anointed, a *Priest*, a *Prophet*, and a *King*.

Q. Why must *Christ* be a *Priest* ?

A. First, to offer *Sacrifice*; and secondly, to make *intercession* for us.

Q. What *Sacrifice* did he offer ?

A. He offered *himself* upon the *Crosse*.

Q. How doth *Christ* make *intercession* for us, now in heaven ?

A. First by *presenting* himself and his own merits. 2. By *presenting* our prayers to his Father.

Q. Why, or how is *Christ* a *Prophet* ?

A. By *teaching* and instructing us.

Q. How doth hee now *teach* us ?

A. 1. *Outwardly*, by the Ministry of his Word.
2. *Inwardly*, by his *Spirit*.

Q. Why

Q. Why must he be a *King* ?

A. To *Rule* and govern us, and then to *Defend* us from all our enemies.

Q. What *enemies* have we ?

A. The *Flesh*, the *World*, and the *Devill*; all too strong for us, without his power.

Q. What hath Christ done to save us ?

A. He perfectly *kept the Law*, and suffered *bitter sorrowes* and death for us.

Q. How comes his *obedience* and sufferings to be ours ?

A. By *Imputation* : As *Adams* sin, being a *publick person*, is imputed to us, so Christs righteousness, as a publick person also, is *imputed* to us by God.

Q. Shall all men be partakers of Christs *righteousnesse* ?

A. No : but onely such as beleeve in him.

Q. What *benefits* have we by Christs righteousness ?

A. *Pardon* of sins, *Justification*, *Sanctification*, and all good things here, and everlasting *glory* hereafter.

Q. How come we to be made partakers of these benefits ?

A. By the *Word* of God, and the *Sacraments*.

Q. What is a *Sacrament* ?

A. A *signe* and *seale* of the Covenant of grace.

Q. What is that *covenant* of grace ?

A. *I will be their God, and they shall bee my people.*

Q. How

The Catechisme.

Q. How many *parts* are there in a Sacrament ?

Defend A. Two ; the *outward* visible signe, and the *inward* invi-
ble Grace.

Q. How many Sacraments are there ?

l too A. Two : *Baptisme*, and the *Lords Supper*.

Q. What is the outward *signe* in Baptisme ?

A. Water.

Q. What doth *water* signifie ?

bitter A. Both the *blood* of Christ, taking away the guilt of sin ;
and the *Grace* of the Spirit, washing away the filth of sin.

s to Q. What are the outward signes in the Lords Supper ?

A. *Bread* and *wine*.

Q. What doe they signifie ?

black A. The *body* and *blood* of Christ.

esse, Q. What doth the *breaking* of the bread, and the *pouring*
od. out of the wine signifie ?

bre- A. The one signifies the *breaking* of Christs body on the
Crosse, the other, the *shedding* of his blood.

Q. What other *Grace* is required, besides this Knowledge ?

A. *Repentance*.

Q. What is *Repentance* ?

and a purpash

us- A. A *godly sorrow* for sin past, and an endeavour of amend-
ment of life.

on, Q. What grace else is required ?

re- A. *Faith*, to beleeve in Jesus Christ.

Q. What is *Faith* ?

se A. *Faith* is a *trusting*, *resting*, or *relying* of the soul upon
Christ alone, for *pardon* of sin, and *salvation* by him.

Q. Are we justified by *Faith* alone without works ?

A. *Faith* alone justifies our *persons* before God, and works
justifie our *Faith* to be true before men.

Q. Wee are justified by the *blood* of Christ, How then are
we justified also by *Faith* ?

A. The blood of Christ justifies *meritoriously*, and *Faith*
onely *instrumentally*, as the hand apprehending Christ who
doth justifie.

Q. What

The Catechisme.

Q. What other *grace* is necessary for a worthy communicant ?

A. *Love* or charity.

Q. To whom ?

A. 1. To *God*, who so loved us, that he gave his Son for us. 2. To *Jesus Christ*, who so loved us, that he gave himself for us. 3. To *all men*, even our *enemies*, to *forgive* them that wrong us, and to *give* to them that need us.

Q. What is the best meanes to stirre up Repentance, Faith, and Love ?

A. The very *Remembrance* of the end why we go to the Sacrament, which is, *To remember the death of Jesus Christ*.

Q. What must we remember in the Death of Christ ?

A. 1. His *bitter sorrowes*. 2. His *great merit*, and the benefits thereof. 3. His *great Love*, in laying down his life for us.

Q. What will provoke us to Repentance ?

A. The consideration of the *bitter sorrowes* which *Jesus Christ* suffered for our sins.

Q. How doth this work godly sorrow ?

A. By *mind*ing us of those *bitter sorrowes* which he suffered for our sins ; which should make us *mourn* for our sins that crucified him.

Q. How doth this work us to *hatred* of sin, and amendment of life ?

(them.

A. Because our sins *killed him*, wee should *bate* and kill

Q. How doth the remembrance of Christs death stir up and strengthen Faith ?

A. Because it was the *death* of so excellent a *person* as *Jesus Christ*, *God* and *man*, *Priest*, *Prophet*, and *King*, and so of infinite *Satisfaction*.

Q. How will it inflame our love, to *God*, to *Christ*, to *men* ?

A. If *God* and *Christ* so loved us, we ought to love *God* and *Jesus Christ* againe, and to love one another.

Q. Is there any thing else required in a good communicant ?

A. Yes : *Thankfulnesse* in heart, in tongue, and in life ; to set forth the *praises* of *God* and *Jesus Christ*.

FINIS.



